The New Unity

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PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

But God said,
I will have a purer gift;
There is smoke in the flame;
* * * * *
He that feeds men serveth few;
He serves all who dares be true.

—Emerson.

IN our Sunday School Department this week we published a part of the thoughtful and thought-stirring paper read by Mrs. Shoemaker at the Minnesota Conference, and only regret that this department is too small to give it entire.

THE Iowa Conference held its regular session at Anamosa, Oct. 15, 16 and 17. It was an inspiring meeting, crowded with reports of vigorous and successful work, and addresses and sermons of glowing earnestness. The matter of most importance was the plan of co-operation between the State Conferences, the Western Conference and the American Association. This plan was adopted by a decisive majority of more than four to one.

AN English paper, speaking of the tendency to dramatic realism in the churches for the sake of entertainment and attraction, cites an announcement of a workingmen's meeting which was to be addressed by a "teetotal bishop, a socialistic canon and a philanthropic peer" on "Impurity and Gambling." This is a little more classic but not any more striking than announcements familiar to American readers.

THE following from a private letter from a young man who has just entered an eastern college is worth printing as an indication of how to do it and one more vindicaton of the law that "where there is a will there is a way":

"I arrived here with but three dollars in my pocket; put an 'Ad' in large type at the head of the local column of a daily paper:

AN IMPECUNIOUS STUDENT
Wants Work of any Kind.
Business experience, expert book-keeper and cashier.
☞ Can saw wood or milk a cow."

A position was found. The work will consume three nights a week, but the salary will pay board and outside expenses. Young man, go thou and do likewise!

A GREAT Catholic "Bazaar and Fair" is in session in Chicago this week. It unblushingly advertises "Blooded horses, $800 pianos, chamber sets, a priest's stole worth $200, barrels of flour," most everything down to a doll to be disposed of by raffle. Many booths advertise that nothing will be sold except by ticket, and still our Mayor, City Attorney, Chief of Police and Civic Federation are making a special point just now of fighting gamblers. What are they doing this week? What the church sanctions and practices the world may well claim the right to do. At Cincinnati the other day the Postmaster notified a church there that they were violating the postal laws in sending raffling tickets to their customers by mail. Let the Chicago conscience be burnished.

THE recent death of Robert Beverly Hale sends a pang of pain into the American heart, first because he was the son of the much beloved and universally helpful Edward Everett Hale, and our hearts go out to that genial helper of the world and his family, when we realize that he who has lifted the shadows from over so many hearts is himself in the shadows. In the second place we mourn the death of the young man because there was every promise that in him the genius of the Hale family was to be perpetuated. His career as a writer was already auspiciously begun, but the potency of a boy, the unfulfilled promise is also an endowment and the world is richer for his having been in it.

AN English exchange tells us that the London Missionary Society at a recent centenary convention discussed the danger of highly educated Hindus becoming acquainted with "Western skepticism at the same time they discover Western truth." The importance of sending men competent to grapple with the skeptic's problems was urged. This is a most important suggestion. But the Missionary Society does not realize perhaps that the men competent to grapple with this skepticism are men they would not trust and men who would not represent their convictions. The way to disarm most of the so-called "skepticism of the age" is to admit its truth and build on what remains. The fundamental things of religion are untouched by skepticism. Let the miracles go but hold on to the Golden Rule. Surrender vicarious atonement in order to build on the universal law of sacrifice, self-denial and love.

THERE are two thousand conductors, motormen and drivers in the employ of the West Chicago Street Railway. All these are compelled to buy a new cap by November first. They must buy it at a given store and pay for the same $1.25 or lose their job. It is a cap pronounced by experts to be worth only a dollar. That is five hundred dollars of a bonanza to somebody. All conductors in the same company are obliged to give bonds to the extent of five hundred dollars, but the company will not accept bonds from any property holder however good and sufficient, but the employee must secure it from a certain trust company at a cost of $6.50 per year. For a thousand conductors this makes a six thousand five hundred dollar plum for somebody. Thus it is that capital befriends capital. Capital becomes easily cumulative. Let labor combine as it may, it copes with an unequal enemy. There must be another standard than that of might, before the right can be secured in any of these directions.

E. A. Horton, president of the Unitarian Sunday School Society, which has its headquarters at Boston, in his annual report just published, admits that although the officers of this society have always contended for a "graded system" of Sunday-school instruction, their recent concession to the demand for "one-topic helps" has met a response beyond their expectations. Some 5,000 copies of their lesson helps of this kind are now published weekly. This goes to substantiate the method always urged in the editorial columns of this paper. The graded course is a fascinating theory, shaped after the unreal analogy of the public school. But practically it sacrifices the *esprit-de-corps*, the common thought, the united help of teachers' meeting and the mental exchange between the teachers and pupils of different classes. If now this Sunday School Society will still follow the beckoning of the "needs of the time" and shape their "one-topic" courses so as to recognize the religious realm outside of Bible and historical Christianity, it will profit by another surprise. The Bible itself is best understood when it is placed in its proper settings among the other Bibles of the world; and he who studies Christianity only does not study Christianity.

The proceedings of the Twenty-eighth Annual Meeting of the Free Religious Association held in Parker Memorial Hall, Boston, May 30-31, has just been received in a neat pamphlet of eighty-six pages. It is a common saying among ministers, even of the freer Unitarian kind, that "the Free Religious Association has done its work. Once it was necessary as a protest but now at last the liberal denominations have moved up." And still, in this report we see that even so good a Unitarian as Mr. Crothers, a vigilant sentinel on the watch towers of the Unitarian denomination, said: "having expressed my faith last evening in Unitarianism, it seems necessary that I should also express my faith in that which is larger,—to express my faith in religion, particularly in the idea of free religion; my faith that religion is destined to find its full development in the atmosphere of perfect freedom." Reading further into these pages, touched as they are with the genial wit and gracious hospitality of its president, Col. T. W. Higginson, and the prophetic hopes at least of all the speakers, we cannot say that the work of the Free Religious Association is done, not even that it is fairly begun; indeed, it stands now at the second pinching point. Twenty-eight years have proven the safety of speech, the sanity of utterance on these lines. The safety of work, the sanity of organization is still in questions and questioned by many of those who fought for the right utterance. President Higginson says in his introduction of the representative of the Liberal Congress at its meetings, "The foundation of that organization is very much like our own * * * They stand where we do, looking in the same direction, limited in the same direction." The Congress has met unexpected opposition in quarters friendly to the F. R. A., simply because the Congress has ventured to believe that it is time to begin work, that other places than Boston may be made the rallying point of free minds and that at these points the friends can meet oftener than once a year. This pamphlet is good reading and we hope many who read this note will send for it. Copies can be obtained by addressing the secretary, Paul Revere Frothingham, New Bedford, Mass. If our columns permit, we will give our readers further extracts from its pages.

The passion for dispute is as strong in a certain stage of intellectual development as the passion for wrestling or other trials of physical strength is strong in certain stages of physical development. The school boys "debating society" excitement often prolongs itself into the theological contentions and social disputes of later life. Men have a passion for the "yes" or "no," the "for" or "against" of every question. This winter the debating instinct has asserted itself in some high circles in Chicago. The Woman's Equality Club is arranging for a series of "*debates*" on high questions. The would-be reform clubs are always after disputants. The early Universalist pioneers went up and down the West forty and fifty years ago, challenging every orthodox minister in their course to a public debate concerning the true interpretations of *Gehenna* and *Aionios* and kindred questions. All of these have done good but they have also left a permanent hurt wherever they have been. They destroy the judicial mind, disturb the calm which is alone conducive to truth finding. They have developed the pugilistic tendency. There is always a tendency in the debating spirit to reversion to the earlier fighting habits and necessities of primitive life. The seeking for harmonies is higher business than the emphasizing of differences.

Our readers will note in another column the program of the Illinois Congress of Liberal Religious Societies. This is the second meeting of an unorganized branch of the American Congress. It has been doing a most important work during the last year under the direction of a state committee of twenty-one. It has proved that the congress ideal touches the public heart, offers a hope to many that without it were hopeless so far as the prospects of religious fellowship and co-operation were concerned. To the independent thinker, the mind and heart, however devout and earnest, that was beyond the reach of the creed-bound churches, this congress carries a cheer. This meeting at Freeport appeals confidently to the friends outside of all the churches and again offers itself to help along co-operative work among the existing liberal churches of the state, Jew, Unitarian, Universalist and Independent. The autonomy of each of these is left untouched, the dignity of each unimpaired, the opportunity of each is increased not decreased by this congress. Let all the churches send delegates. Let those who are outside of the churches come also. Let there be a strong rally.

Having expressed ourselves so freely concerning the Chicago University's unfortunate controversy with Prof. Bemis, in our last week's editorial, we owe it to that university to say that since the writing of that editorial a further explanation has come from the University, this time in the shape of an open letter from two of the professors endorsed by the president. This communication has brought out another lengthy rejoinder from Prof. Bemis. The University professors' defense chiefly consists in reiterating the claim that Prof. Bemis was dismissed for incompetency, and nothing else, and this they undertake to prove by an array of figures showing the decline of his audiences in a certain course of University Extension Lectures, and the fact that only one center called for him the second time. All these facts are explained by Mr. Bemis in a way apparently satisfactory to the average mind. But the facts these professors set forth may be all admitted. It is still to be regretted that a great University should stand before the world with this test of excellence and it goes without the saying that if this *test of competency* was applied throughout, a large part of the faculty of this great university would have to go, and among those who would have to go would be some of the most valuable among them. The public have rights but the *popular* test is not yet a safe criterion of competency. Children of all ages are not yet crying for sociological milk and are not devouring political economy plums with great avidity. It has been the legitimate boast of the University that it supported teachers which public sentiment could not support. If in their extension work they are to employ only men who can earn their own living and who make the system "*pay*," or even men who under all circumstances can "draw" and "hold," then we might as well fall back on the lecture-bureau. The University has and should have other than this Talmagian test of power. While wishing to do full justice to the University, conceding the full truth in this its last defence, we still think that our main regret expressed in the editorial of last week stands. Mr. Bemis' teaching did encounter severe criticism on account of the matter taught from the outside if not from the inside of the University. That criticism was well known to the citizens of Chicago if not officially communicated to the offices of the University. The University should not have left its position open to the suspicion of being swayed by such criticism for the consideration of so small a thing as one professor's salary at any given time. It is a part of the duty of University management to manage such unmanageable problems in such a way as to do the largest justice both to the professors and to the institution. We grieve now not so much at this official declaration of incompetency of Prof. Bemis for the profes-

sor's sake, as that the University should have failed to manage its affairs with more skill and discretion. The writer of this has been intimately associated with one of the oldest University Extension centers established in connection with the University of Chicago, and in the case of all the lecturers, the masterful Prof. Moulton included, there has been a decline in attendance from the first towards the last of every course for most obvious reasons, and in several cases there have been shortages to the embarrassment of the center, but not at all necessarily to the condemnation of the lectures or the lecturers. If lectures are to be self-sustaining and professors are to be measured by their earning powers, why the need of these millions of invested funds in the University? Another point made in the defense should be mentioned, the insinuation that the criticism and apprehension comes only from foes of the University. The University may have foes, but it is unworthy the institution to insinuate that only its foes have a right to criticize or to forget that *because* men have great interests at stake in the Chicago University and noble expectations for the same that they are jealous of its fair name and of its high spirit. Mistakes are inevitable. Institutions no more than men are infallible and one mistake must not, will not defeat a great institution. Universities like men can profit by their experience. Unfortunate as this incident has been in the history of the Chicago University we doubt not but that it has been also a blessing in disguise. It has cleared the atmosphere. It has called attention to unsuspected dangers. It has blocked the way for future mistakes and misunderstandings. We trust that every professor and trustee will settle down more confidently to their work and grasp more intelligently their duties and their responsibilities. And we cannot believe that this unfortunate notoriety visited upon Prof. Bemis can permanently keep him from the large usefulness for which the training of his head and heart fits him.

The Lessons of the Figures.

Part Second of the Compendium of the Eleventh Census, 1890, is before us. It contains the statistics, "vital and social; educational and church; wealth, debt and taxation; minor industries; insurance; foreign born population; manufactures"—a great book of ten hundred and sixty-four pages, not very attractive reading but very suggestive to the mind who can study figures. The church figures cover some forty-seven pages. This census enables us to set the nerves of our contemporary, the *Christian Register*, at rest. The case is not quite so bad as it feared a few months ago. There are in the United States *only* one hundred and forty-three denominations reported, including the Jews, and there are only one hundred and fifty-six Independent congregations with fifty-four ministers and one hundred and twelve church edifices with a church property valuation of $1,486,000.00 out of which to make the *one hundred and forty-fourth* denomination which our neighbor fears, while we see there are five hundred and fifteen Unitarian ministers, four hundred and twenty-one organizations, four hundred and twenty-four churches and $10,334,100.00 of church property to resist the inroads of this dreaded "new sect." But all of them together cannot hope to make very much immediate impression upon the organized religions of the United States represented by 111,036 ministers, 165,177 organizations, 142,521 edifices, representing a church property of $679,630,139.00. The Methodist Episcopal lead in the number of organizations, they represent 25,861; the Roman Catholic comes fifth, 10,231. Again in church edifices, the Methodists lead, 22,844 and the Roman Catholic comes fifth, 8,776. In seating capacity the Roman Catholic climbs up to number four, but in the value of church property it becomes number one, here it is valued at $118,069,746.00, while the Methodists schedule only $96,723,408.00. In communicants the Catholics lead again. They have 6,257,871 members, while the Methodists of all kinds have only 4,589,284. These summaries are given in detail in eight different tables which have great interest to the mind that has the mathematical imagination that can translate figures into realities and numbers into potencies, and none the less important, translate many of them into their attendant impotencies. That these figures represent an immense amount of consecration and self forgetting activity goes without saying, but Carroll D. Wright, under whose charge these figures are compiled, has no way of revealing to us how much of this potency is invested in rivalry, friction of competition, the expensiveness of keeping apart. He cannot tell us how much more good might be accomplished if there was more pooling of interests, concentration of forces and uniting in the interests of fundamentals held in common by the natural groups of churches here represented. We look not for a fusion of these interests by legislations nor yet by captures. These denominations must run their race. The *sects* must go on with their *sectional* work, but to us the humble contingency of the one huudred and fifty-six organizations represented by the word "independent," represents a prophetic potency more inspiring than the many thousands of the organizations represented above. These "Independents" represent the divine contingency of the discontented, the prophetic remnant that refuse to bend the knee to the Baal of creed, form or popularity. They represent not the forlorn but the prophetic remnant who are seeking truth and humanity by ways unsanctioned by ecclesiasticisms and unlimited by the elaborated creeds. This independent contingency has unnumbered fellowship inside the other figures furnished and a sympathy that reaches through all the enumerated denominations. Next week perhaps we may search for other lessons furnished by this book of figures.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Prayer.

[A friend of THE NEW UNITY was reminded of the following lines by some recent verse in our columns and sends it out of her private collection.—*Editors.*]

"Thy will be done" our *lips* are trained to saying;
"Thy will be done," our urgent hearts implore;
But while we look for Heaven to crown such praying
God's "No" has crushed us—we will pray no more.

We're slow to learn that we have asked insanely;
Mis-read the text, and so reversed the spell
Of benediction, meant for all; not mainly
That "I" and "mine" may in its affluence dwell.

That we must loose the idols we are holding,
Ere we can rightly lift our hands in prayer—
Though life go with them and our arms unfolding
That dear embrace, drop nerveless with despair.

When swooning downward, prone before God's altar
Our eyes close blindly and we think all's done,
An arm uplifts us, and our steps that falter
Are guided forth, and lo! a day begun!

With morning brightness all the east is burning,
Although but now we deemed the daylight dead;
And, up the rugged steeps our way discerning,
We ask for guidance and for daily bread.

Not bread alone, but all good gifts bestowing,
God's angel sends us strengthened on our way;
With sacrificial wine life's cup o'erflowing,
And palms kept clean from idols, let us pray.

—CELIA BURLEIGH.

Impracticability.

BY MARY E. COLE.

There is no word more persistently and constantly misused and misapplied than the word practical. It is an especial favorite with the narrow-minded and ignorant. An acquaintance said recently, speaking of one of our greatest modern philosophers, "He has a great mind, but is so very impractical." The fine scorn and air of superiority with which this was said was proof of the pitying contempt in which she held this seer and prophet. It also measured her appreciation of the eternal verities; she scorned all theories, all isms, and saw no deeper than to give the needy their daily bread. Food for the spirit she did not count among the necessaries of life. Yet the history of man's spiritual life shows us that the hunger for truth, the passion for righteousness, the yearning of the soul for God and Immortality, will sacrifice all material things, even life itself, to these wants. Novalis says, "Philosophy can bake no bread; but she can procure for us God, freedom and immortality." The more civilized man is, the more differentiated, individualized he is. This differentiation seeks expression and separates itself from the mass. He does not let the masses absorb him, he absorbs the masses. Therefore the one man is worth a thousand other men; one Shakespeare, one Emerson—there is no equivalent to these, in numbers. The man of thought cannot live a gregarious life, he seeks communion with the highest only. We cannot live with the stars if we keep our eyes fixed on the ground. The man of thought cannot be absorbed by surrounding circumstances and conditions, but will absorb them. He takes these up, digests them, retaining what is valuable and casting away the husk; yet many live on the husks alone and think they have lived! There is no such thing in nature, or man, as absolute identity. Nature abhors identity as she abhors a vacuum. This gives us the splendid diversity in human character, and makes its study forever the deepest joy and the deepest pain of mankind.

There is danger lurking amid the great work of humanitarians, now going on in the world, that some may overlook the fact that inward inspiration is the fountain and mainspring of all outward manifestation, that deep down in some quiet soul burned the desire, the far sight, the insight before the thought could become an act, a reality. Before the fruit the seed lies buried in darkness and silence. Action is the logical and practical result of reflection and one cannot reach farther or deeper than the other.

Doubtless in his time Descartes was called impractical, but he gave us a whole century of impetus in the direction of physics and metaphysics. It is to the so-called impracticability of a Columbus that we owe our great Western world. We may say it is to the "impracticability" of Newton that we owe our knoweldge of one of the fundamental laws of nature. Today we hail with acclamation what yesterday we hooted and scoffed at. Some years after Bacon quitted Cambridge he published a tract on "the defects of universities" in which, after premising that colleges were established for the communication of the knowledge of our predecessors, he proposed that a "college be appropriated to the discovery of new truths, to mix, like a living spring, with the stagnant waters." The fact that no such institutions have been established is proof that the suggestion was considered impracticable. One of the most encouraging signs of the times, and one that points to the expectation of our final knowledge of all material and psychical laws, is the peculiar bequest of a large sum of money lately made by a French woman to be "given to the first person who shall discover a means of communication with the planet Mars." This bequest will not seem impractical fifty years hence, as it doubtless does to many at the present time. Yet what sublime faith it shows in the ultimate reach of human knowledge! It is to the impractical fanatic John Brown and others that millions of slaves are now enjoying the blessings of freedom. The persecutors of Christ taunted him to give them a practical demonstration of his sonship with the Father. Yet was not the Christ practical? Mary sat at the feet of the Savior drinking in lessons of truth. Let us remember Christ's words of rebuke were to the busy Martha, and not to Mary.

Practicality is the gospel of the hour, and a blessed gospel it is in the realm of benevolence and altruism. But we must reverence the soul that broods over the world, striving to learn the cause of all things, and lends his spirit to those finer issues, that move the world as by a mighty lever, because of his brooding and his thought.

Some writer has said that "All utility merges from the sepulchre and grave clothes of the impractical." To many there is nothing so impractical as thoughts and ideas, yet nothing has more vitality, validity and persistency.*

Acts and institutions objectify and make real those things which the consensus of the best minds in all ages have affirmed to be worthy of preservation.

Browning measured individual life with the true plummet when he said:

> "Not on the vulgar mass
> Called 'work' must sentence pass
> Things done took the eye and had the price,
> O'er which, from level stand,
> The low world laid its hand
> Found straightway to its mind
> Could value in a trice:
> * * * * * *
> But all, the world's coarse thumb
> And fingers failed to plumb
> So passed in making up the main account."

*Emerson says—"We know that the ancestor of every action is a thought."

National Council of Jewish Women.

Report of its work read at the Conference of the Council of Women of the U. S., Atlanta Exposition Congresses, October 9.

BY MISS SADIE AMERICAN.

"If I am not for myself, who will be for me, but if I am for myself alone, what am I?" No words could better set forth the aims and ends of the National Council of Jewish Women than these of the great Hillel, whose sayings were in the heart and on the lips of the wise when Jesus, the Galilean, trod the streets of Jerusalem, possessed of the divine morality learned from the prophets and Israel's noblest teachers, gaining that spiritual knowledge, which impelled to share with all men, he cast once again into those beautiful moral precepts so much more honored in the breach than in the observance.

In September, the harvest month of '93, there ripened into being in the city of Chicago a flower so rare that, though long hoped for it was the first to greet men's eyes. Ages and ages of preparation had preceded it, the longings of the best had anxiously awaited it, the loving work of a few devoted men and women had carefully watched and tended it, through long days of disappointment, often sick between hope and fear. At last, like the night-blooming cereus, in the darkness of indifference and discouragement it burst into beauty, an exquisite bloom such as none before had e'er beheld, each petal wondrous, perfect, forming a perfect whole. The Parliament of Religions it was called; seventeen (17) days of glowing life it owned, its harmony and perfection unmarred by worm or blot or blight, its sweetness and perfume carrying joy to the souls of the thousands upon whose eager sight it shone. Then, one by one the leaves dropped round the parent stem, nourishing it that the seed-pod as it ripened might be rich and full and fine until it burst and the fateful seeds were carried far and wide, blown by the breath of God's angels deep into the eager soil. One of the seeds of promise dropped 'mid the fervid enthusiasm of the Jewish Women's Religious Congress. Soon it put forth one tiny pointed leaf to feel the way, and then another and another and ere long a sturdy plant held up its head to heaven and was named the National Council of Jewish Women. Its growth, though rapid, was of no artificial forcing, springing up like the tree of the Hindoo juggler to be seen for a moment, then disappear forever. No, slowly, steadily it grew, sending its roots deep down in the soil of human needs that it might gain strength to send its trunk higher and ever higher towards human ideals, and bring forth fruit to satisfy the human heart.

The impulse of the following resolution passed at the Congress gave the first impetus to the Council.

Resolved, That the National Council of Jewish Women shall (1) Seek to unite in closer relations women interested in the work of religion, philanthropy and education, and shall consider practical means of solving problems in these fields. (2) Shall encourage the study of the underlying principles of Judaism, the history, literature and customs of the Jews, and their bearing upon their own and the world's history. (3) Shall apply knowledge gained in this study to the improvement of the Sabbath schools and in the work of social reform. (4) Shall secure the interest and aid of influential persons in arousing the general sentiment against religious persecutions wherever, whenever and against whomever shown, and in finding means to prevent such persecutions.

This was used as a basis for the constitution, the preamble of which reads as follows:

PREAMBLE. We, Jewish Women, sincerely believing that a closer fellowship, a greater unity of thought and purpose and a nobler accomplishment will result from a wide-spread organization, do therefore band ourselves together in a union of Workers to further the best and nighest interests of humanity in fields Religious, Philanthropic and Educational;

and which defines the purposes of the Council to be

To bring about closer relations among Jewish women, to furnish by an organic union a medium of communication and a means of prosecuting work of common interest, to further united efforts in behalf of Judaism by supplying means of study, and in behalf of the work of social reform by the application of the best philanthropic thought.

Born September 1893, the N. C. J. W. now accounts its age two (2) years, though the first section (as the city branches are called) was started in Chicago only in January 1894, and the others could not get to work until the fall of the same year. Virtually, therefore, it has had but one year of active life in which 16 cities have unfurled its banner and 2000 members follow its work.

[The time allotted is too short to do more than give the merest outline. A few reports on the table without will furnish those interested with further details.]

The National Officers and Board sit in Chicago, the city of its birth and national headquarters; three (3) national standing committees on Religion, Sabbath Schools and Philanthropy, with headquarters in New York and Denver, respectively, prepare the program of work for the year, which provides courses of study, a bibliography of of Judaica and philanthropy, and lists of subjects from which to choose for papers for the general meetings; this is supplemented by recommendations from the National Board, printed and distributed, one to each member. The organization of each section is on the plan of the National Board, *i. e.*, the Local Board is divided into three (3) committees who see to the proper fulfilment of the program of their respective National committees. The program of work is inclusive rather than exclusive except in one way.

Believing the only raison d'être of a *National* organization of Jewish Women to be the satisfaction of distinctly Jewish needs, the council restricts its work to religion and philanthropy, desiring that no purely literary study, as such, should take up its time and energies. Believing also these two words to be the greatest on man's tongue, it considers that these two lines of work include all that concerns man's welfare; for one teaches him his duties, the other finds the means to fulfil them.

Each section holds monthly general meetings at which papers on broad, live topics of the day are read and discussed; the constitution provides that at least once in three months these meetings shall be held at such time as shall suit the convenience of those occupied during the day. Having fixed the due at $1 per annum, that no question of money shall keep any from joining, it wished to preclude the complaint so often made against other societies which accord as cordial a welcome to wage earners, that they meet at hours when only women of leisure can attend.

Believing in that society where the perfect whole shall be made up of perfect parts the members are associated in small neighborhood circles which meet fortnightly for study and the drawing out of every faculty and talent that from the development of the more perfect self may come a nobler service to others. Each circle has a leader on Religion and one on Philanthropy; and again the rules are elastic for, while following the

general plan, each section and circle may carry out the details of its work in its own way and according to its own needs, thus courting originality in friendly rivalry instead of hampering it.

The N. C. J. W. differs from other organizations in that it does not assign its members to certain preferred departments but in both general and circle meetings divides the time between religion and philanthropy with the purpose of bringing to the notice of each *not* those things in which she is already interested, but those she would not voluntarily seek; thus broadening her horizon and gaining a new interest in and new workers for each cause, opening the way to new lines of activity and drawing power and talent unsuspected from under its bushel. Again the council differs from other organizations in that its primary object is to have its members do in and for themselves rather than for others, knowing full well that wisdom and noble achievement do not come without effort, and that a wise practice of virtue can come only from a familiar and wise knowledge of her paths. Therefore its first years are a preparation that the quality of its work may be the highest.

Desiring to clearly understand the position of the Jew today and his duty the council has set as its first and chief task the acquiring of an intimate knowledge of the Bible and the History of Israel and Judaism, the period to the Christian era being the time to be covered this year. Simple guides for study are issued and the syllabi of the Department of Jewish Studies of the Chautauqua System of Education used when practicable. Judaism resting on the moral import of the Bible is undisturbed by the most radical criticism of its writings. Soundly, sanely, sensibly and systematically to study it without doctrinal disputes but from all points of view is to give full sway to its divine spirit. Nor will we stop at the New Testament; that too will we study when we have mastered the old. For without the Old Testament one will not recognize the repetitions of the new, as without a knowledge of the Rabbinic Literature of the time one will fail to recognize old and familiar teaching dressed in new garb of word or parable.

Our Sabbath Schools like those of other denominations are not all they might be. No field needs woman's attention more. We propose to study into the methods of our own and of Christian schools, gleaning where we can what is good in order to use it for improvement where needed. The council seeks too, to have women appointed on all Sabbath School Boards.

In philanthropy the council stands for prevention, not palliation, for personal service and for organization of charities; the only possible means of discriminating between the deserving and the undeserving. It applies itself to the study of the latest philanthropic thought, of present day problems and forward movements, as for example kindergartens, manual training schools, college settlements, free baths and all social reforms. Specially prepared pamphlets are issued or when good ones are obtainable those of other societies are distributed one to each member and are discussed at the circle meetings. Last year the following pamphlets were sent out: In December four society monographs issued by the New York Charity Organizations. One on "The New Charity and the Old," by Rev. H. L. Wayland; "Methods and Machinery of the Organization of Charity," by Alex. Johnson; "Duties of Friendly Visitors," by Mrs. Lowell; "Personal Service," by Mrs. Putnam. We are happy to say that these pamphlets have not suffered the usual fate of such documents, to be put into the waste paper basket without reading; in January the report of the Philanthropic Summer Work of the Chicago Section of the National Council of Jewish Women, and a leaflet on the "Elsie Frank Fund for the Education of Orphans in Homes." The next pamphlet will be one on "Manual Training," which is being prepared for us by Prof. G. Bamberger, principal of the Jewish Manual Training School of Chicago, and an authority.

One on social settlements and the Jews will follow later. It is further proposed to issue a quarterly bulletin on Modern Judaica.

As religion cannot be conscientiously thought on without leading to philanthropy, *i. e.*, love of one's fellows; and as this if true must result in works, so again has it proven. Even in the short life of the N. C. J. W. thinking on these high themes has driven it from the closet to the market place and the following record of the year sufficiently attests the good already done and is more than a promise for future accomplishment.

Members cannot be assessed and all funds required for philanthropic purposes must be contributed voluntarily.

Pittsburg and Allegheny in one week gave and turned over to the Free Kindergarten Association $1,650; Kansas City last month contributed $1,000 for the same purpose; free baths have been maintained in the latter city and in Denver; Baltimore is running a model tenement on a small scale, has started clubs for boys among the poorest and has taken long strides toward a thorough organization and centralization of charities after much agitation; Philadelphia has taken steps looking to the solution of the child labor problem and street begging of children; Minneapolis and St. Paul have started a Mission and an Industrial school; Cincinnati an Employment Bureau and mission schools; Duluth has given more for charity than ever before, and Chicago has devoted its energies and given $3,000 in two years to a Vacation School for girls, choosing the time when many, of even the most conscientious workers, leave the poor to their own devices. This Vacation School deserves more than a passing word. Designed to take the children of the poorest from crowded hovels and reeking, broiling streets into airy rooms, it has taken (40) forty girls between 10 and 14 years of age, taught them to sew, paid them 25 cents a day of five hours for good work (and the quality turned out was most excellent). The garments sewed are destined for distribution to the needy in the winter. The children have been entertained, a light luncheon served and then in parties of ten (10) they were sent to the country for a two (2) week's outing under the supervision of a competent teacher, thus getting better and closer attention than is possible in a large Vacation Home. Thus for these forty, at least, the vexed question of vacations for the poor has been solved; beside here sewing was done by the poor for the poor and many a child of paupers learned the sweet lesson of earning something by her own effort and of saving money to buy necessaries for her family and herself. Another year it is hoped to do something for the boys as well.

But beyond this comparatively restricted work among those of its own faith, the N. C. J. W. seeks and is sought in co-operation by other organizations laboring in the larger movements of reform and helpfulness. To these it is sending its full quota of workers, its wide-spread organization enabling it to find the women and the means, and its work in the smaller sphere being but a making ready for the broader one of city, country and humanity.

Belief in a vicarious atonement is slipping from men's minds; they know that by their deeds alone can they be saved; yet there is danger that there may arise a new doctrine of vicarious salvation in knowledge secular and religious, what with our lectures and all the other modern facilities. But no vicarious knowledge of lecturer or preacher can help to a firm hold on faith and morality, only grappling hooks of a steel determination to gain more than a bowing acquaintance with it, yea, to gain an intimate acquaintance with it. To know more is to believe more, to learn of man's progress upward from Adam through the ages is to gain faith in his further perfection.

Therefore, believing neither in vicarious salvation, culture nor service the members of the N. C. J. W. are banded together as a union of workers and none is exempt; believing in the progressive rise of man it seeks to lift up itself that it may uplift others; believing further in that socialism which will come silently, brightly and joyfully as the dawn, unsuspected till it is upon us in full glory, when upon the foundation of individual righteousness will have arisen a perfect social state with institutions reflecting a perfect social morality, it has set itself to do its part to this end.

The name National Council of Jewish Women is inclusive, not exclusive; our non-Jewish friends are welcome and invited to meet and study with us for mutual benefit, and we are glad to say a few have responded.

The Jews have a yearly festival in commemoration of the might God put into the arm of Judas Maccabaeus; it is called Chamekah, or the Feast of Lights. In connection with it there is celebrated a beautiful ceremony in memory of a miracle said to have taken place at the re-consecration of the temple: the perpetual lamp was about to be lit when it was discovered there was holy oil sufficient for one day only. By a miracle of God it lasted eight (8) days until a further supply could be prepared.

On the first evening of the festival, one little light is lit, and each evening thereafter an additional one, during the week's continuance of the festival, the one lighted the first night being always used to touch the others into life, and this one is called the "Servant of the Lights." So would we be, each one of us, the "Servant of the Lights," first fired and aglow, then sending the enlivening spark to ever-increasing numbers. This we know to be the spirit of the words of him who said: "If I am not for myself, who will be for me, but if I am for myself alone, what am I?"

SADIE AMERICAN,
National Corresponding Sec'y.

A Solemn Message.

A correspondent copies the following from an old copy of the *Christian Register*, and asks for its publication. We gladly concede both on account of the esteem in which all who knew the writer held her and because the word is still, alas, timely.—*Editors.*

To whom it may concern, and especially to certain theorists.

Does true social economy permit the elevation and instruction of destitute girls? This question is suggested by an article in the *Christian Register* of Nov. 22d, recording and commending a continuance of motherly care and guardianship over girls leaving such institutions as Orphan Asylums and Homes for Destitute Children. Indeed, it would seem on first thought that there is

great need of such guardianship for a young girl eagerly entering upon a new and broader life. Perils lie in wait for all the thoughtless and inexperienced; how many for those long bereft of a parent's care! Surely society owes a debt of gratitude to the benevolent woman whose care and forethought follow the inexperienced girl to her place of service; whose advice and remonstrance guide her choice of companions and her general behavior. To such agency it is often due that a healthy member of the body politic exists where otherwise there would only be a corrupting sore. The reading of that article filled me with joy. Then, alas! I remembered what bade me pause. I was obliged to confront the theories held and taught by many learned and honorable gentlemen, philosophers, social economists, and especially physicians, regarding the irresistible claims of man's physical nature, and the necessity of accepting society and planning for it,—not as sentimentalists would have it, but as it does and must exist. If it be true that recognized institutions of vice are necessary for the general protection of society, what is the use of saving these orphan girls? Why give them learning, or teach them any kind of religion or morality in a "Home," or anywhere else? If victims must be had for such an altar, why not seize upon these bereaved children?

Let us have no false benevolence, honorable gentlemen, legislators, judges, lawyers, doctors, whatever you may be. Be consistent, I pray you. Let your money never be given to Orphan's Asylum, or Home or House of Refuge, where helpless girls may possibly be taught to walk uprightly. Have the courage of your convictions! If it be true that by Nature's ordinance, the monster incessantly demands supplies, you should, in your character of benevolent citizens, see that it devours only the cheapest material. Discourage all institutions for the protection of destitute girls, all efforts to elevate vicious and degraded families. Knowing somewhat of the incurable grief which accompanies the fall of a decent woman into the class despised alike by those who shun and those who seek them, see to it that a chosen portion of the race be kept so low that there is no room to fall; and that these little girls, whose respectable parents are dead and out of the way, be never allowed to rise.

MRS. CYRUS BURLEIGH, *died in 1892.*

Men Outside of the Church.

It is said that the mother of Zebedee's children and her sons came to Jesus asking a certain thing of him. Zebedee was an outside man. Here was the wife and here were the children, but the question in the case, a question that the church has been asking ever since is, Where was Zebedee?

I have tried to find an answer for myself and I have interviewed forty of those men by the name of Zebedee, and I asked them the question why they did not attend church. Their answer fell under four heads.

First, ten of them found no fault with the church but with themselves or their circumstances. One man said that he kept a tobacco store down town and that he would be glad to close as he would like to have the day with his family, but that other stores kept open and that competition was so sharp that he was compelled to keep open also.

Another said that he did not have time to go to church. "I get up late Sunday morning and in the afternoon and evening I go to see my relatives." Another came squarely out and said that he was too lazy to go to church. A fourth man said that he remained at home and watched the baby, while his wife went to church. He thought that his wife had religion enough for both. A fifth man was glad to say that he went to church once a year with his lodge. Several said that they found no fault with the church but that they had become careless and had gotten out of the way of going. The majority of the men of this class are good men but the world has crept in and they have lost interest in the things that relate to their higher natures.

A second class of these men by the name of Zebedee found fault with the church. One man said, "I do not attend church because it is always begging. It is money for this and money for that." Another said, "I do not attend church because the pews are not free." Another excused himself on the ground that the churches were too fashionable. Another man said that he had too much church when he was young. Others said that there was no cordial welcome for people in the churches.

A third class of these Zebedees found fault with the preaching. Some said that it was too practical and some that it was not practical enough, that it did not concern itself with the live questions of the day. One man said that the gospel was not preached in its purity and hence *he* staid away.

A fourth class found fault with church people. They are inconsistent, they do not live up to what they profess. I happened to know something about the life of one of these railers, how he ran rough shod across the moral law and I said, This is not all in the case. * * * Zebedee is not in the the church because a gross materialism has possessed his soul and he is down delving in the world's dirt to fill his pockets with the same trash. He has not even kept a corner of the house for the uplifting influences of religion and art and the money changers have made their home in the holy places of his soul. He is the man that Carlyle says was born a man but died a grocer. He was born with sympathies as wide as humanity, but instead of keeping upon the mountain top and looking upon the world's need with a sure and ever-widening vision, he looked down and saw a handful of trash as might be grasped thus, and he narrowed and narrowed until the four walls of his store or office bound his life. * * *

It is true possibly that Zebedee is not wholly to blame. The church is at fault in some things, but she is doing the best she can to right them. It is possible that we have been too much concerned with other worldliness and have not put strong emphasis on the second commandment; but the church is learning rapidly these days that no right thing is secular and with her institutional methods she is doing everything in her power to win them for the kingdom.

It is time, however, in this case that we put the blame where it belongs, and come to know that if these men outside had a church made to order that the majority of them would not darken its doors. These men as a rule are outside of the church as a matter of choice. The good seed of earlier days has been choked by the cares and pleasures and ambitions of the world and they have forgotten about their higher natures and lost sight of the life on the other shore.—REV. R. A. GEORGE, in *The Advance.*

READ the inducements offered on page 537 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

The Worth and the Worthiness of the World.

A Discourse delivered at the Yearly Meeting of Progressive Friends, at Longwood, Pa., June 9th, 1895.

BY CHARLES DE B. MILLS.

"Of whom the world was not worthy." Hebrews II: 38.

Those present here who have passed the meridian of life will bear me witness that something more than a generation ago, the religious inculcation was mainly in the direction of impressing sense of the transiency, the evanescence and comparative unworth of the world we live in. It was an illusive, fleeting appearance, an empty apparition, at best a vale of tears, simply a stopping place for the night, preparatory for the resumption of our long journey.

The thought was preponderantly fixed on death and the great beyond. The burden of the sermons was, Get ready; prepare for that momentous event that is coming to all, and be sure you be well provided against that dread, dark, and, but for the light shed upon it by divine revelation, wholly unillumined future. I well recall what in my own childhood was the experience under the gloomy regime. From my first remembrance, the topic I have just mentioned was the one great theme on which I heard sermon, exhortation, prayer. At nightfall I was reminded, a little child, that I had one day less to live than I had the evening before, and how vital it was for the lad who had hardly yet begun consciously to be, to bear in constant mind the great overshadowing fact. Sometimes spoke as child nature as yet unregenerate may impulsively prompt:—Well, if I have one day less to live tonight than I had yester eve, I certainly have one more day now than I shall have tomorrow at this hour; but this was deemed treating a subject of supreme sacredness with a wicked levity.

The conversation of the old people whom I not seldom met, centered almost uniformly upon this one topic, and therefore was far from interesting or attractive to me. The one exception which I now call to mind, was in my grandmother upon my mother's side, who, not a professor of religion, and left many years a widow, had much to do with the farm that fell to her care, and was by consequence deeply interested in the affairs of the field, the cultivation of the acres, the best method of securing productive returns, etc., omitting entirely, much to my gratification, the subject of death from her speech. I was still quite a small boy, not more, I presume, than seven or eight years of age, when my seniors, greatly interested in this behalf on which the stress of religious teaching was laid, fitted out a large vehicle,—a lumber wagon it was; there were no other conveyances among us in those days except perhaps, now and then, an elegant chaise, which only the more well-to-do could afford —furnished the wagon with a plentiful supply of seats, and night after night a considerable company went out six long miles over a rough and fatiguing road, consuming many hours of the night that might, and under a truer religious perception would, have been given to needed rest, all to hear an eminent divine from Albany, Rev. Dr. Edward N. Kirk, who was holding a series of meetings in the first Presbyterian church in Utica. I was the only child, so far as I now recollect, in this company.

Here were people gathered in thousands,

day after day, night after night, and these among the best, most earnest and worthy in the community, all anxious, eager to learn how they should get rightly ready and fitted to die. I remember well in what manner one night in the densely packed house, the preacher began his discourse. The text was a passage from the Old Testament: Prepare to meet thy God. The sermon was opened by narrating an anecdote of Xerxes, the haughty Persian monarch, who marshalled a great army to invade and subjugate the little states of Greece. I think the relation tells that there were more than 2,000,000 of men gathered for this invasion. The king, on one occasion, had them all before him upon a plain in Thrace, for review; the earth black with the serried ranks of infantry and glistening also with the shining armor. Amid this imposing pageant, the ruler was saddened with one overwhelming thought, to which he gave utterance in the exclamation, "All these men must die!" And then the reverend gentleman proceeded to make application of his text and story in such manner as you can easily imagine. And the solemn exhortation and appeal brought much of the desired effect.

Ah, friends, I may not tell you how saddened, shadowed, darkened, blighted, was the young life of one child I knew in that early time. It was haunted with spectres, with dread apprehension, no light, no cheer, beaming in at all to lift and assure a drooping despairing heart. I felicitate you that, as I presume, no one of you here has ever felt the blighting power of such grim and crushing nightmare.

I regard such so-called religious culture, as among the gravest of wrongs that can be inflicted on the tender, sensitive nature of a child. This I say without one thought of reproach to the memory of those who had the guiding hand over those years of my life. My seniors gave me the best they knew, they offered and urged what they leaned upon and trusted themselves to amid the dim twilights and various incertitudes of life. The present under this method of religious education was effectually and completely postponed to a vague and unknown future. There was entire reversal of the true and just method of nature. There was disparagement and depreciation of the world about us, in excessive devotion to the life and the world beyond, a world which, whatever it may be, is entirely, absolutely concealed from mortal vision. The sharpest contrasts were drawn;—matter, spirit; time, eternity; bondage, deliverance. One was here, the other there. They were separated from each other by a gulf fathomless and impassable. There was this contrariety even in the realm of the seen. The earth is one sphere, the Heavens another; unlike, different from earth, so far as anything might be known or conjectured about them, in their constitution, their nature and law.

Such a view, so disparaging and unnatural in regard to the present of our life, is not one of recent origin. It has a history behind it; it has sanction in the recognized standard of authority throughout Christendom. Turn the pages of the New Testament, you find it already there in the sentiment that the present is an evil world, that the flesh is a clog, life a shackle, a state of bondage, and that the soul rightly longs for its liberation. Paul declares that if in this life only we have hope, we are of all creatures the most miserable. He had a desire, he says, to depart and be with Christ, which were far better than to remain here. The disciples regarded themselves as strangers and pilgrims; they were looking for another country, and waiting to be delivered from the body of this death. With the old Egyptians the mind was ponderously fixed on death. The religion was a system of cumbrous ritualism, elaborate observance to prepare the soul to enter upon the dread and momentous future. Their priests, as has been well said, were a senate of sextons: The influence of Egypt, its mythology and religion, went far and wide in its effect upon the ancient and the modern world.

Such as I have described, *was* the view not only, but in considerable degree it still *is*. It has been most tenaciously held even among races who stand as by nature among the most cheery, light-loving and progressive of the western world. I will not stop to refer more than momentarily to the Roman Catholic Church or its conservative, more reactionary sisters in Protestant Christendom. In such connection you will see, especially in Europe, the bare-footed, bare-headed friars, flitting about in numerous cities upon the continent; men who have renounced the world, the interests of life and are practising the austerities enjoined for the soul. Attend the service in one of the cathedrals. You see the celibate, surpliced priests, the elaborate chants, prayers, genuflections, the words of disparagement and renunciation of the pursuits and enjoyments of existence here. The service shall seem to you with its solemn intoning and monotonous drawl, unearthly, a mummery. A like spectacle you will witness, and with similar impression upon the beholder, in the observances of the Protestant sects that approximate to Rome in their forms and their faith.

But it is not here alone that the fact of which I have spoken obtains. It is present, seen both in the declarations and the belief of the more liberal of the Protestant denominations and churches. The old disparagement and depreciation has prevailed so long that it holds with a singular tenacity often in the thought of the best, the freest minds. Some weeks ago it was my privilege of a Sunday morning to listen to a lady preacher who occupies the position of pastor in one of the largest of the orthodox churches in our section of the State. She is highly accomplished and attractive in person and manner, unusually intelligent, deeply earnest, large in her sympathies and nobly devoted, even in espousing and advocating unpopular causes, to the service of humanity. Her text was the passage which I read to you from the Epistle to the Hebrews, at the beginning. The note of the discourse was the unworth of the world, the inadequacy, the utter and absolute inadequacy, of whatever it offers to meet the wants of the mind. The soul must ever be looking, resting, dwelling beyond. With this however she did not hesitate to recognize, to commend devotion to the great duties here, the services and the sacrifices we owe to society and mankind. Surely, I said with myself, noting the disparagement of the realm of time that ran through the sermon, we have here a survival in some degree of the old theological education whose dark shadows we have all in a measure known. Henry Drummond also, himself an eminent name in the ranks of religious teachers of the better type in our day, I find uttering words of like depreciation of the life in the present. "Love not the world therefore," he says. "Nothing that it contains is worth the life and consecration of an immortal soul."

But, notwithstanding all this,—and it is well that we should make recognition of the perpetuation and survivals among us of views that have come down from an age far less intelligent or illumined than ours,—you will bear me witness that a marked change has come within a generation or a little more in the regard referred to. History has been making fast in our time. Many seeds that have lain long in the ground have burst and sprung forth into blade and ear. The human mind has begun to shake off its torpors and lethargic sleep, and is coming to its estate.

> "For He that worketh high and wise,
> Nor flatters in his plan,
> Will take the sun out of the skies
> Ere freedom out of man."

The emphasis is now laid in another direction; laid more upon life than upon death and the beyond, more upon the present than the unknown and unillumined future. It begins to be seen that the key to the future is the present; the gate and the way to the other world, this world; the road to the perception and seeing of God, the incarnation and radiance of the divine in the human.

This thought has simmered long in the best minds; in our day it has come to pronounced and clear expression. It permeates literature, it affects, it modifies the education of the youth, it steals quietly into the temples of religion, it speaks in the inculcation of the pulpits, dwelling ever more upon present duties than upon future destinies. A wise man, about one hundred years ago, hearing perpetually in his ears the old and time-honored monition that had grown to the force of a scripture throughout Christendom, *Memento Mori*, "Think upon dying," threw back into letters for counterpoise and corrective the motto, *Gedenke zur leben*, "Think of life."

The old concept was of the contrariety, the difference amounting to antagonism and conflict of the two worlds. The new thought is of the oneness of the world and of life. Socrates declared: The laws above are sisters to the laws below: a beautiful dream and more than dream, a vision, of prophecy, that came to a man in Greece 2300 years ago. That dream has been verified, made an established fact in science in our time. Our fathers looked up to the heavens and wondered what they were. Our sun even was unknown to them. The school geography that was put into my hands for study in childhood, had a short chapter devoted to solar and planetary astronomy. It declared that luminary, the sun, to be an unknown body, supposed by some to be a ball of fire. But science since has girt itself to great tasks. It has taken, measured, weighed the sun, has pierced its surface, read its elements, learned its nature and its law, has ascended to its cradle and in a degree seen, with the mind's eye, its birth from the womb of matter, and demonstrated its oneness essentially with earth. The same material in its constitution that we have here, the same laws of combustion and emission of light and heat as we see today in Faraday's spark that glows in our streets and illumines our homes.

And that wonderful instrument of magic power, more marvelous than Solomon's glass, wherein, as poet said, all the secrets of creation swim, more than Iskandir's mirror, wherein he saw what was transpiring in any and all worlds, that instrument brings to our eye and penetrating scrutiny the distant fixed star, finds there the same chemical elements as we know in sun, planet, earth. And so the thought of Newton is verified, that the universe was all made at one cast. Not only is there oneness of earth and sun; there is oneness of solar system and the galaxies and the nebulae that reach through the unconceived immensities of space.

This work has brought great emancipation in religious thought. "The narrow sectarian," says Emerson, "cannot read astronomy with impunity. The creeds of

his church shrivel like dried leaves at the door of the observatory and a new and healthful air regenerates the human mind." The old heavens have passed away. How, the mind asks, is heaven differenced from the life we are living here? Locate where your imagination will, the same conditions obtain, the same laws preside, and what constitutes felicity, redemption, joy here, that and that only permits the same there. The world *is* worthy. The mind has felt the exhilaration of these brilliant perceptions and discoveries. "The discoveries and generalizations of modern science," says Tyndall, "constitute a poem more sublime than has ever yet been addressed to the imagination. The natural philosopher of today may dwell amid conceptions which beggar those of Milton. So great and grand are they that in the contemplation of them a certain force of character is requisite to preserve us from bewilderment."

Thus science has done its part to abolish the old view, to show its unworthiness, its falsity. The world, the present life is clothed with new beauty, charged with depth of meaning we can scarcely begin to fathom. Matter, which we had been taught to count gross, crass, degraded and unfriendly to man's welfare, we see transfigured, illumined with a presence that makes it sacred, hallowed to the instructed mind. It is the shadow and also the radiance of God. It is the old concept that is unworthy, an indignity offered to heaven.

I have not time to go into any detailed description of the researches of science in this realm we live in, in Light, Sound, in Heat, Electricity, in Water, Air, etc. I can only glance at one or two particulars in illustration. We look upon the new-born infant; certainly he is as he seems, among the most weak and helpless of all creatures. He interests us most deeply, since he appears to be, in fact is, at the very bottom of the scale of all knowledge, of consciousness even, and of every possible experience. I think it is Huxley who says that every human being has arisen from an egg but one one hundred and twentieth of an inch in diameter. He has certainly made some advance in getting so far along as we find him when he is born. One of the first impressions upon this little pulp of flesh and nerves and consciousness, if not quite the first, is that of *light*. The conclusion of science now is that that mysterious efflux that strikes the eye is a vibration or wave pulse in the ether. I will say nothing now of the vast rapidity of the motion, such that in about eight minutes of time it traverses more than 90,000,000 of miles in coming say from the sun to the eye. When it reaches that newly opened, yet exceedingly delicate and sensitive organ, it must be translated into vision. These pulsations strike upon the lenses of the eye and are rendered into sight. How, we do not know, but this fact is ascertained; in that part of the light beam that we call the red ray of these throbs or beats there are 474,439,680,000,000 in a second of time, and every one of these strikes upon the organ in that instant in order to a perception of that color. Of the violet nearly twice as many, *viz.*, 699,000,000,000,000, in that space of time. Is not the world here worthy, well deserving of most assiduous and loving study?

Or take *audition*. I may not describe the organ by which we hear. I can only say that this too, is a most wonderful instrument, with its tympanum, a membrane in the open orifice of the ear down at the bottom; then the cavity called the drum, next the bony partition with little orifices which communicate with the labyrinth, an organ filled with water and over the lining membrane of which the terminal fibers of the auditory nerve are distributed. All of our hearing is literally under water. In the labyrinth is that marvelous translation made by which sound is rendered into hearing within. Below sixteen vibrations per second the ear cannot hear and the range extends as high as 38,000 per second. The practical range of musical sound, however, is much narrower, being comprised of between forty and four thousand per second. And finally in that labyrinth a wonderful organ named Cortes, from its discoverer, a fine lute of ordinarily 3000 strings, sometimes more, sometimes less, whereby the brain receives and apprehends the music of the outer world. "Each musical tremor which falls upon this organ selects from its tensioned fibers the one appropriate to its own pitch, and throws that fiber into unisonant vibration. No matter how complicated the motion of the external air is, the microscopic strings can analyze and reveal the constituents of which it is composed."

The *brain* is not a chaos of parts thrown together at random; it consists of hundreds of millions of cells and fibers organized into symmetrical order so as to produce innumerable connections, crossings and junctions of exquisite delicacy. Here is the workshop in which the processes of thought are done, the great labor in taking the measurement of sun, the parallactic angle of inconceivably distant fixed star, measuring and counting the pulsations of light, mounting up into trillions in a second of time, correlating all the facts and arranging them orderly, clearly, so that they take form, stand expressed as the science of the world. Think of the infant freshly born with these eyes and ears, this brain so elaborately and with such infinite complexity, organized for work, for knowledge, for thought. Think also of the child, grown man, who does with these organ such marvelous feats in astronomy, physiology, molecular research and will you not deem the world as seen in man, worthy of respect, nay, your reverence and profound admiration?

[*To be continued.*]

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—The indwelling God will go with thee
And show thee of his own.

Mon.—Fairer grows the earth each morning
To the eyes that watch aright.

Tues.—We build from out our daily lives
The temples of thy praise.

Wed.—Our wisdom is the childlike heart,
Our strength, to trust in thine.

Thurs.—More than thou canst do for Truth
Can she on thee confer.

Fri.—Sweeter than the lily's breath
The tender love of human hearts.

Sat.—Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

—*The Thought of God.*

Every one must reach a certain stage or plane of his own before he can be helped onward or upward by others. He must have achieved before he can make use of external aids to achievement. He must have a thought, an opinion, a conviction, before he can make use of aids to thinking and acquiring truths from outside sources. In short, he must *be* before he can have or get.

—*S. S. Times.*

Its Name.

A CRYSTAL bulb of ice upon a spray
Hung in the frosty air;
A pendant gem, it glistened all the day,—
At sunset still 'twas there.

A tiny maiden watched it with delight.
"What shall I call its name?"
"An icicle, made from a raindrop bright,"
The mother's answer came.

* * * * *

A fragile ball clung to a blade of grass,
Rounded and wondrous clear;
The little maiden chanced that way to pass,
And saw the glassy sphere.

"My pretty icicle!" she gayly said;
"I'll pluck this shining flower."
"Its summer name is dewdrop, little maid;
Its life, a morning hour."

—F. K. C. in *Independent.*

A Battle of Flowers.

Do you know that in the heart of a lovely, old Southern city is fought each year a great battle? It is such a quaint, picturesque, wonderful old city, and such a queer kind of battle, that little children and their friends come for hundreds of miles to see it.

A part of the brave soldiers are numbers of little boys and girls like yourselves, some in merry groups on long floats, some in pretty carts, and some mounted on frisky ponies or lazy donkeys, others on their wheels. Though none of these soldiers are wearing uniform, yet you cannot mistake them, for they are armed to the teeth and loaded down with munition,—bundles of the freshest, daintiest, springtime flowers, —for this is the "Battle of Flowers," where blossoms instead of bullets go zoo-ee-ing through the air, which in this happy time of peace is much better. The long floats are carpeted and canopied with blossoms—hugh piles in waiting, that the children may reload and pelt each other again and again. You can scarcely see the spokes in the wheels of the gay carts as they go dashing past, for the roses twisted in and out them; and only guess at the donkeys' ears for the garlands that gird their stubborn brows. When all is in readiness the mighty cavalcade draws up in line in front of the "Grand Old Alamo," the bugle sounds, and the queer warfare is begun. In the last battle the prettiest turnout among the children's was a little goat gig entirely covered with pink roses, all the trappings of pink, and the little soldier woman driving it dressed in the same dainty color.

I have told you *how* the little children of Texas fight this battle; now let me tell you *why*. They are celebrating their freedom, which was won just fifty-six years ago in another and very different sort of battle. Sometimes when a sturdy youngster of this mimic battle goes galloping past, taking true aim with his roses and hitting the enemy square in the face, an old hero of the real battle smiles indulgently, remembering the boy's grandfather, and thinks regretfully how

Riding to battle on battle day,
Why, a soldier is more than a king!
But ah, the riding away—
The riding away is another thing!"

LUCY BURLESON, in *The Child-Garden.*

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.
So when a good man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

Longfellow.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Calendar of Unitarian Conferences.

Illinois, Nov. 5-6.
Missouri Valley, Wichita, Nov. 6-7.

The Illinois State Liberal Congress is to be Held at Freeport, Ill., Nov. 19th 20th and 21st.

All religious societies in the state in sympathy with the ideas, objects and principles of the American Congress of Liberal Religious Societies are cordially invited to send delegations of three or more, and individuals throughout the state who are interested in congress work are cordially invited so come. Let us have a large, earnest and profitable meeting.

A. N. ALCOTT,
State Secretary.

PROGRAM.

Tuesday, Nov. 19th.

7:30 A. M. Opening sermon by Dr. H. W. Thomas, of Chicago.

Wednesday, Nov. 20th.

9 A. M. Devotional exercises led by Dr. Thomas Kerr of Rockford.

9:30 A. M. Business. Appointment of committees, etc.

10 A. M. Reports of ministers from various localities. General conference.

12:30 Adjournment.

2 P. M Our Missionary Problems, Rev. L. J. Duncan, Streator, Ill. To be followed by general discussion.

4 P. M. What a Liberal Church Can do for a Community, Dr. Thomas Kerr, of Rockford.

8 P. M. Platform meeting. The Community Church, Rev. Jenkin Lloyd Jones, Chicago, Ill. The Advantage of the Federation of Liberal Religious Societies for Missionary Work, Rabbi Joseph Stolz, Chicago. There will be one other speaker.

Thursday, Nov. 21st.

9 A. M. Devotional Exercises led by Rev. Mr. Wilson, Hillside, Wis.

9:30 A. M. One principle of Growth, Rev. C. F. Elliott, Hinsdale, Ill.

Discussion.

10:30 A. M. Form and Substance in Religion, Mrs. C. P. Woolley, Geneva, Ill.

11 A. M. Reports of Missionary Work by Revs. G. B. Renney and A. N. Alcott.

This program is substantially complete, but may undergo some slight alterations possibly in the order and otherwise.

For any additional information inquire of Rev. A. N. Alcott, State Secretary, Elgin, Ill.

Iowa Unitarian Conference.

The annual conference of the Iowa Unitarian Association was held at Anamosa, Ia., on the 15th, 16th and 17th inst. The conference was successful and bright with many promises. Growing activity was reported and a deep and lively enthusiasm made helpful and inspiring every session of the conference. A full report will appear next week.

Freeport, Ill.

A splendid audience greeted the secretary at Freeport, Sunday evening, October 13th. Our new choir, the best in the city, discoursed the sweetest music, and added greatly to the service.

The subject of discourse was, "Why do we live? or the autumn fruits of human life." The view of the Hindoos of the end of human living was traced; then that of the cynics, and also that of Socrates, Plato, Aristotle and Zeno. These various doctrines of the object of human life were compared with that of Moses and Jesus, and finally with that of Peter, who said, "giving all diligence, add to your faith, virtue and knowledge and temperance and patience and godliness and brotherly kindness and charity or love."

From these different sources the conclusion was drawn that we live to perfect the soul, to perfect mind, heart, understanding and conscience, and to use these developed powers for the growth of the world, its civilization and increasing perfection, that the autumn fruits of your life may have substance. We get a suggestion from nature at this season of the year. In nature there are not fruits alone, but forms of beauty also. Who shall say which ministry we need the most? Are not both ministries, that of substance and that of beauty, absolutely necessary to our proper life, to our unfolding life? And to develop all the virtues and graces in self for the substantial service of others and the world, this is the true and only service of God. We need not be over-anxious about our estate there, if we satisfy properly the reasons why we live here. The church has made the end of human life too much simply to get to heaven, a sort of orthodox Nirbana, where they do nothing but sing—

"Where congregations ne'er break up,
And Sabbaths have no end."

as the hymn has it.

The happiness of Epicurus and the heaven of the church are very much alike. Rather let man live gloriously here, actively, virtuously, helpfully here. As was Saul of old, "Let him live like a god among men in the enjoyment of immortal goods."

There was a large and gratifying attendance last Sunday night. The subject was, "The influence of the spirit of great men, statesmen and soldiers, on the public and private life of a nation." The G. A. R. attended in a body.

Janesville, Wis.

Rev. Mr. Southworth, of All Souls' Church in this city, has a two inch advertisement—changed each day—daily in two of the city papers, and we clip the following from a recent *Gazette* as a sample of the wares he advertises:

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What must I do to be what every man and every woman ought to be?
Do not worry about being saved. Worry about being worth saving. Heaven is not a garret for the everlasting storage of worn-out rubbish. Getting yourself into Heaven is not nearly so important as getting Heaven into yourself.
What Must I Do to Do Right? What Must I Do to be True?
Seek for blessedness and peace where alone they can be found, in the service of the true which will put you at peace with your reason; and in the service of the good which will put you at peace with your conscience.
VICTOR E. SOUTHWORTH, Pastor.

We find the following reports from the *Daily Gazette* of this city for Oct. 7:—

Rev. Victor E. Southworth took six new members into fellowship in All Soul's Church Sunday morning, and in his address of welcome he defended the relation of All Souls Church to the other churches as follows:

"Somehow or other in years past, the impression has gone abroad that this church is in opposition to other churches. This is a serious misunderstanding. For my part there is no church in our city in the success of which I am not deeply interested. I agree with the other churches more than I disagree.

"I am anxious to make this open church of ours a common meeting place, for all the people of our city who are interested in the pursuit of truth, or in the promotion of goodness, or in the exercise of human kindness. This is our day set apart for the public reception of new members. It is with the greatest pleasure that I, in the name of this society, invite you to share in our labors for the practical betterment of the world.

"On the 17th day of December, 1866, it was voted that 'any person may become a member of this church who really desires to get good from it or do good in it.'

"There are no other conditions to be fulfilled. If you think that we can be a help to you or that you can be a help to us, you are welcome. This applies to every one equally. We do not discriminate. There is nothing which can disqualify you for our friendship. You are not so good that you can not help us to be better. And you cannot be so bad that we cannot help you to be better.

"This is in every sense an open church. We have no fences to shut any one out or to shut any one in. We do not ask you what you believe or what you do not believe. We have no written declaration of doctrines to force upon you. We do not ask you to deny the doctrines you already cherish. If you are a member of some other church, we do not ask you to turn against it.

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"There is something singularly fresh and strong in Mr. West's way of putting things. Any one of these studies read at night would sweeten a man's slumber, and waken him in the morning to some better sense of his great opportunity."—*John W. Chadwick, in the Christian Register.*

A Child of Nature.

Studies of the Outward as related to the Inward Life. By **Marion D. Shutter, D.D.**, author of "Wit and Humor of the Bible," "Justice and Mercy," etc. 111 pages.

"One of the most charming little collections of essays that have recently come under notice. Written with lovely simplicity of diction, taking us into a happy apprehension of Nature, and withal habited in the happiest thoughts and conceits. Altogether delightful." —*Philadelphia To-day.*

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"All we require from you is that you in turn shall exercise towards others the generous hospitality we now extend to you."

Long Lake Ranch, N. Dak.

On Wednesday, Oct. 9th, at 9 P. M. at this place, twelve miles south of Sterling, the nearest railroad town, occurred the wedding of Dwight Wilbur Blake, native of Massachusetts and a P. O. Mission correspondent of eight years, to Amelia McNally, a New England girl born in Maine. The ceremony was performed by Rev. Helen G. Putnam, of Fargo, N. Dak., who has still voice enough for such services. The *neighbors* from six to sixteen or twenty miles came over the prairies to be present on the occasion. The lateness of the hour was to give these neighbors time to do their "chores" before starting. The little house was crowded with the interested friends, and the event will give topic for conversation at many a fireside in that extended neighborhood. A Unitarian wedding, and by a woman minister was something never seen or heard of in that part of the country before. The young couple settle down at once to the business of the cattle-ranch, and if all wishes are realized, ought to be happy and prosperous for many a year.

Kalamazoo, Mich.

Rev. Caroline J. Bartlett, who has been abroad for several months, returned to her work Oct. 1st. On October 13th the People's Church held memorial service for Mr. Silas Hubbard, it being about a year since his death; and also a simple dedicatory service of the chairs that have been placed in the church in memory of departed friends.

St. Cloud, Minn.

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Suppose we succeed in lumbering the children's minds with predestination and redemption and the fall of man, what better are they? If their companionship and surroundings—the silent force of example—incline them not to speak the truth and respect the rights of others, and produce not a little of the spirit of love in their hearts, what availeth their knowledge of doctrine? Of what use is religious instruction any way? Let our children have an active conviction of moral precepts, and out of that conviction shall grow a religion that needs no extraneous authority for its perpetual maintenance. From whatever book of man or nature they reap their scripture, or by whatever name they call their Deity, their lives will harmonize with the life of the eternal, and that is religion.

The wrath of God and eternal punishment are not natural ideas. The mind of a child may be burdened with them for a time, by an artificial process of grafting, or better by inoculation, since there is more or less of poison in them; but the healthy soul, like living water, by its own activity is self-purifying. We can all recall distinctly the vivid pictures we once had of Adam and Eve before the fall, of angels and hell, but these things form a serious part of any man's life.

If we could look at the mind of the child as the domain of nature and give it time to flourish for a little as we like to see a native forest flourish, only keeping noxious weeds outside the sacred boundary, we might be less often offended by hearing our ten-year-olds prattle of consecration and loving Jesus, and serving God, before they have learned the first lesson of self-sacrifice. Instead of encouraging a natural and spontaneous growth in reverence and love of nature in the soul, we continually seek to erect an artificial external structure of dogma, which can be examined and criticised and verified by authority, but which has no foundation in life. Children who have never felt the joy which is the reward of duty done because it is right are allowed to imbibe all manner of Phariseeisms until they are in the condition indicated by the fond mother's remark which I heard a few days ago. She said half apologetically, but very proudly of her four-year-old: "She won't mind a thing I say but she can pray beautifully for such a little thing." . .

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Of course the narrator who gave the most picturesque version of an adventure or achievement was preferred by listeners; and, of course, ever tempted to increase the imaginary additions, passed insensibly into a maker of tales. Even children, at first anxious to know whether the stories told them are true, by and by become ready to accept untrue stories; and then some of them, thus taught by example, invent wonderful tales to interest their companions. With the uncivilized or semi-civilized a like genesis naturally occurs among adults. Hence the established class of story-tellers in the East—authors of oral fictions.—From Biographer, Historian and Litterateur, by HERBERT SPENCER, in *Popular Science Monthly* for September.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The first harbinger of the great change that was to come over the making of books I take to be the production in Italy of most beautifully written copies of the Latin classics. These are often very highly ornamented; and at first not only do they imitate (vrry naturally) the severe hands of the eleventh and twelfth centuries, but even (though a long way off) the interlacing ornament of that period. In these books the writing, it must be said, is in its kind far more beautiful than the ornament. There were so many written and pictured books produced in the fifteenth century that space quite fails me to write of them as their great merits deserve. In the middle of the century an invention, in itself trifling, was forced upon Europe by the growing demand for more and cheaper books. Gutenberg somehow got hold of punches, matrices, the adjustable mould, and so of cast movable type; Schoeffer, Mentehn, and the rest of them caught up the art with the energy and skill so characteristic of the mediæval craftsman. The new German art spread like wildfire into every country in Europe; and in a few years written books had become mere toys for the immensely rich. Yet the scribe, the rubricator, and the illuminator died hard. Decorated written books were produced in great numbers after printing had become common; by far the greater number of these were Books of Hours, very highly ornamented and much pictured. Their style is as definite as any of the former ones, but it has now gone off the road of logical consistency; for divorce has taken place between the picture-work and the ornament. Often the pictures are exquisitely finished miniatures belonging to the best schools of paint-

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ing of the day; but often also they are clearly the work of men employed to fill up a space and having no interest in their work save livelihood. The ornament never fell quite so low as that, though *as* ornament it is not very "distinguished," and often, especially in the latest books, scarcely adds to the effect on the page of the miniature to which it is subsidiary.—WILLIAM MORRIS in *Magazine of Art.*

A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over $200 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed.

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The Office of Fruit Food.

Eve is said to have seen that fruit was good for food. Every generation since has indorsed her opinion, and now perhaps more than ever before the world is waking up to see how good a food it really is. Good ripe fruits contain a large amount of sugar in a very easily digestible form. This sugar forms a light nourishment, which, in conjunction with bread, rice, etc., form a food especially suitable for these warm colonies; and when eaten with, say, milk, or milk and eggs, the whole forms the most perfect and easily digestible food imaginable. For stomachs capable of digesting it fruit eaten with pastry forms a very perfect nourishment, but I prefer my cooked fruit covered with rice and milk or custard. I received a book lately written by a medical man advising people to live entirely on fruits and nuts. I am not prepared to go so far—by the way, he allowed some meat to be taken with it—for, although I look upon fruit as an excellent food, yet I look upon it more as a necessary adjunct than as a perfect food of itself. Why for ages have people eaten apple sauce with their roast goose and sucking pig? Simply because the acids and pectones in the fruit assist in digesting the fats so abundant in this kind of food. For the same reason at the end of a heavy dinner we eat our cooked fruits, and when we want their digestive action even more developed we take them after dinner in their natural, uncooked state as dessert. In the past ages instinct has taught men to do this; today science tells them why they did it, and this same science tells us that fruit should be eaten as an aid to digestion of other foods much more than it is now. Cultivated fruits such as apples, pears, cherries, strawberries, grapes, etc., contain on analysis very similar proportions of the same ingredients, which are about eight per cent of grape sugar, three per cent of pectones, one per cent of malic and other acids, and one per cent of flesh-forming albuminoids, with over eighty per cent of

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water. Digestion depends upon the action of pepsin in the stomach upon the food, which is greatly aided by the acids of the stomach. Fats are digested by these acids and the bile from the liver. Now, the acids and pectones in fruit peculiarly assist the acids of the stomach. Only lately even royalty has been taking lemon juice in tea instead of sugar, and lemon juice has been prescribed largely by physicians to help weak digestion, simply because these acids exist very abundantly in the lemon.—*Popular Science Monthly.*

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It's the new 3:10 Chicago & Grand Trunk train for New York over the Lehigh Valley Railroad. No extra charge is made for unusual comfort as the traveler is supposed to be entitled to the best that goes. He certainly gets it over this route.

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Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world: Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Philadelphia.

Arrangements for the lecture course to be held under the auspices of the C. L. S. C. Department of Jewish Studies have been completed. A series of six lectures will be given. The first lecture will be delivered by Prof. Dr. Emil G. Hirsch, of Chicago, on "The Bible as Literature," Tuesday, October 29th, at the New Mercantile Hall. These lectures, which belong to the University Extension series, will be interesting to Chautauquans and the general public alike. Prof. Dr. Emil G. Hirsch will lecture upon a topic correlated to the work on which he is now engaged, the preparation of a course of Bible readings for the Jewish Chautauqua, which will be ready January 1, 1896. As this is Dr. Hirsch's first lecture in Philadelphia in many years, it will be awaited with great interest.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

All Souls Church, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

Church of Our Father, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Memorial Church (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

At All Souls' Church, the pastor, Jenkin Lloyd Jones, will preach the annual Missionary sermon at 11 o'clock A. M. The subject is: "Look out for Number One."

"BREVITY IS THE SOUL OF WIT." GOOD WIFE, YOU NEED

SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the New Unity should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

Staunton, Va., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) Lillie V. Croft, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. Auburn, Me., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
Edward W. Bonney, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

Meriden, Miss., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

Mrs. Frank Meyers,
343 41st Ave.

Fort Morgan, Colo., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
Rev. H. D. Seckner.

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The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

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